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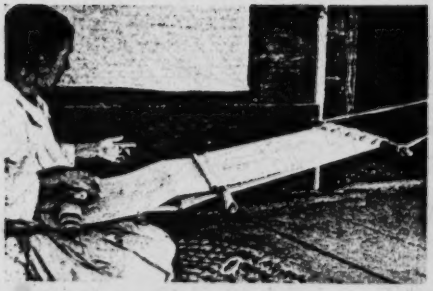

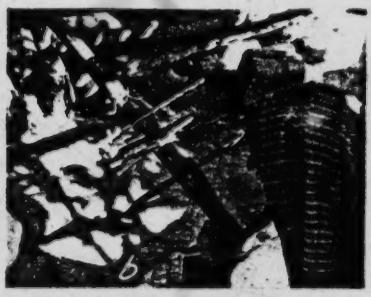

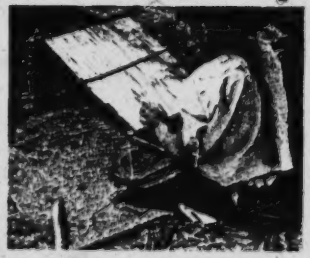

PLATE 11.—Tzutzlan. *a*, Weaving cotton cloth for aprons on the native belt loom, Charapan. *b*, Weaving women's belts (*fajas*), Aranjo. The belts vary in width from 1½ to 3 inches, carry various designs, and each is of several brilliant colors. *c*, Weaving men's sashes of white cotton thread, Janitzio. Charki is drying on the petate, lower right. *d*, Weaving a morral of agave fiber, Tarecuato. *e*, Stretching woven pieces of agave fiber, Tarecuato. Each piece is doubled over to make a morral. *f*, Weaving agave fiber on the belt loom, Tarecuato. *g*, Spinning agave fiber with the malacate, Tarecuato.

[End-plate 11]

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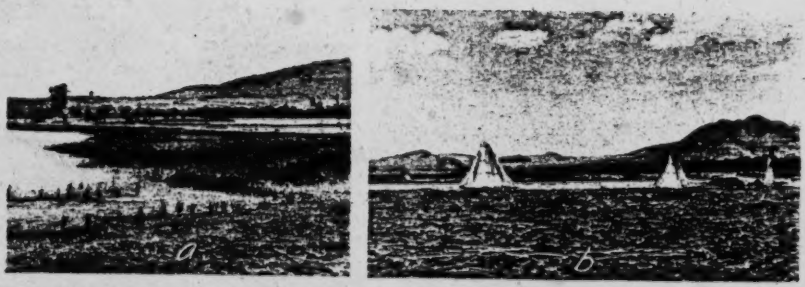

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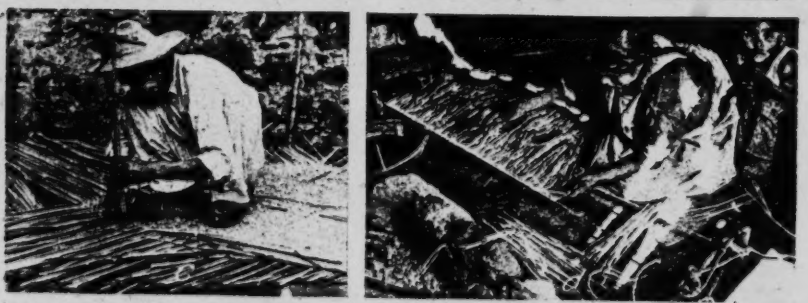

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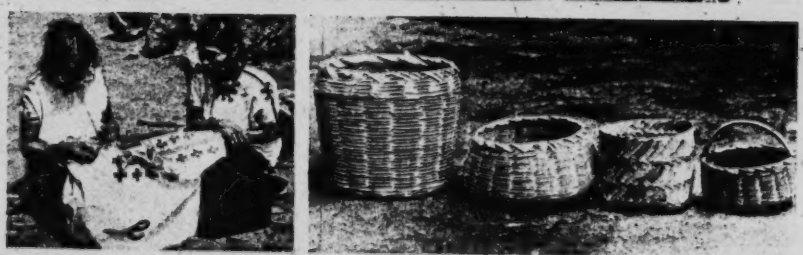

PLATE 12.—Textiles. *a*, A milpa of tule along the shore of Lake Pátzcuaro, between San Jerónimo and San Andrés. Many potato diggers own their own milpas, but sometimes portions of the brakes are leased to tule sellers, who harvest the reeds and distribute them to various villages around the lake. *b*, Harvesting tule, Janitzio Island, Lake Pátzcuaro. After partially drying in the sun, the reeds are bundled into mecapes and stacked in shocks. *c*, Weaving petates, Tzintzuntzán. Note the wooden rail set on the mat near the man's hands. *d*, Making esparto, Aranza, Michoacán. Work is done inside the kitchen. Note the hearth, lower left. Palm leaves are kept moist by dipping them in the *bolsa* of water at left. *e*, Embroidering a huipil, or blouse, Tarecuato. *f*, Baskets woven at Tzintzuntzán. The large one (left), called *kuite*, is used to carry bread and fruit. It is usually transported on the back in the *ayate*. The flat round basket is called *p'akúata* and is used to carry fish and tamales. The tortilla basket is a classal (like Tzeltzales call it "*tanáhe*") for tortillas. The handled basket at the right (empty stained "*canasta*") is for carrying eggs, pájaroillo, and often fish.

[End-plate 12]

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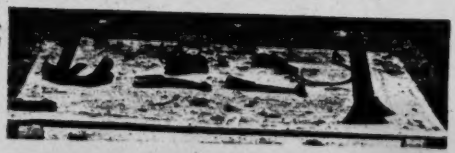

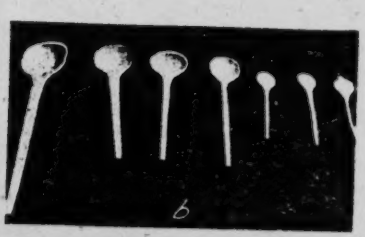

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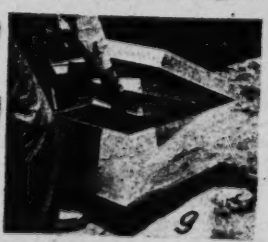

PLATE 12.—Woodwork. a, Gouging tools, Pomuch'ucaro. b, Wooden spoons and ladles, Pomuch'ucaro. c, Modern electrically powered lathe shop, Paracho. d, Turned objects made at Paracho. e, Cabinetmaker's shop in human hut, Cocucho. f, Making umbrellas with the bow lathe, Paracho. g, Nest of wooden boxes, Cuanajo. h, Small (3 feet high) folding chair commonly made in Cuanajo. i, Bateas made at Aljo.

[End-plate 13]

4: West K-5 (1946) 1948 NU34 Tarasco NU34

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PLATE 14.—Markets and transport. a, The Sunday firewood and fish market, Erongaricuaro. The wood vendor at left has already bartered a pile of pinewood for a few fish in the basket. b, Pottery section of the Sunday market at Uruapan. c, The bread section of the Erongaricuaro market on the plaza. d, A train of burros bringing piney pine barrel from the sierra summit to Arte de Bombas. e, Boats from Janitzio landing on the sand flats at Erongaricuaro for the Sunday market. f, Hauling dismantled chairs and tables from Cocupo to the Uruapan market.

[End-plate 14]

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
Sierra Tarascans

286 tensive labor, although the weavers usually do some housework also.

CLOTHING AND DRESS HABITS

294 *Clothing manufacture.*—Many persons make their own clothes, but a number of persons
463 make clothes for sale or on order. Even men may make clothes for sale if the family owns a sewing machine. For example, one storekeeper makes men's cotton trousers (*calzones*) and men's shirts in his spare time, selling them in the store. His wife also sews but less frequently. Many storekeepers have one or more sewing machines—the largest number observed was three—which are rented to women who come to the store to sew. One ambitious family (whose sons were sent to Morelia to school) made much of the family income from the labor of mother and daughters. Most of the sewing is durable but not skilled. No one in the town
[511] knows how to fit a garment, and as standards
[177] approach those of the Mestizos, more and more people buy ready-made garments from outside
[439] in stores, markets, or in Mestizo towns.

Most of the "tailors" are specialists, making only one type of garment. One woman makes only men's cotton trousers. She makes six pairs a day, double-stitched. Garments for weddings are single-stitched. The cloth is provided and cut by the customer. This woman works only intermittently on order. Trousers require about 2½ m. of cloth. Men's shirts require about the same amount of material but cost more for sewing. One woman makes only aprons, while another makes only children's garments.

291 *Men's dress.*—Influence of the Mestizo world is strongly evident in men's dress. Yet, aside
177 from the priest, no resident of the town dresses completely *catrín* (i.e., in city style) in Cherán, and only rarely do individuals going to Uruapan or some other town wear city dress. Many men, it is true, commonly wear one or more garments of "town" style. Coats, sweaters, and jackets are owned by many. Tailored woolen trousers, on the other hand, are rare, while almost none own complete suits. Ordinarily, the cotton trousers of the Mestizo countryman rather than woolen trousers replace the white *calzones* of the Indian.

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

291 The most prominent and significant change
177 in men's dress in Cherán is not the entry of the *catrín* garments of storekeeper and professional man of the towns, but of the blue denim jeans or overalls of the mechanic and factory worker, the garment of the proletariat. As the con-
[665] trolling group in town is allied to the Partido Revolucionario Mexicano and the Confederacion de Trabajadores Mexicanas, the town officials, including mayor and secretary, often wear over-
[292] alls, reserving their *catrín* clothes for visits to Uruapan or Morelia or for important civic events.

291 The working dress of Cherán males, and the exclusive dress of many, is trousers (*calzones*), shirt or blouse of unbleached muslin (*manta*), straw hat, and sandals (*guaraches*). A blanket or poncho (*serape*) is worn or carried as protection against cold or rain (pls. 3; 4, lower right).

The *calzones* or trousers are tight-fitting in the legs but cut full at the waist with a baggy seat. There are no buttons on the fly; instead of a fastening, the two ample sides of the fly are lapped over each other, and a sash, about 6 inches in width, is wrapped about the waist to hold the trousers. The lower part of the trouser leg has a piece of cloth tape attached which is used to tie the bottom of the *calzones* tightly around the ankle. The shirt, or more properly, blouse, likewise has no buttons. It usually has no tails, or very abbreviated ones, and is usually worn outside the *calzones*. It is open part way down the front and has a roll collar, but neither opening nor collar ordinarily is fastened. Buttons are never used, except in attempts to copy city garments, but strings may be provided. Such fitting as is attempted is badly done. A coat of *manta* may also be worn on special occasions; it differs from the blouse primarily in being open down the front and in being of heavier material. It may also be stitched in bright-colored thread.

Both shirt and coat may be modified by at-
[177] tempt to copy urban models and sometimes are purchased ready-made.

Sandals or *guaraches* have a heavy pointed double thick leather sole and leather heel. Part of the top is of leather pieces nailed to the sole, but the major portion is made of woven leather strips passing through slits in the upper sole

291 and the nailed portions of the uppers. The toe is open. As the manufacture of *guaraches* is practiced by only a few Cherán residents, most of them recent arrivals, no detailed description of techniques is given.

An inseparable part of the costume is the straw hat. From infancy, every male is equipped with a hat, which he always wears outdoors, no matter how inconvenient the circumstances. Awkward jobs, such as carrying heavy timbers, are infinitely delayed because every time a man's hat falls off, the entire operation stops until the hat is replaced. Moreover, the first way in which a man makes an extra "luxury" expenditure in clothing is to buy a more expensive hat. The hat is frequently embellished by a bright-colored string about the front of the crown and, passing through two holes at each side, then going around the back of the head. Flowers also are often worn on the hat. Hat manufacture is described under weaving.

From the above-described working costume, many departures occur. Without achieving *catrín* styles, a gay and well-dressed man may wear a brilliant rayon blouse or shirt of blue, red, or yellow, and bright-yellow high shoes (the latter without socks). A brilliant rayon kerchief may be added, as well as a colorful *serape* or poncho, although in Cherán the latter is usually dull in color. In such a town as [292] Capacuaro, however, Sunday or fiesta dress might consist of *calzones* of *manta* supported by a brilliant red sash, a vivid blue rayon shirt, bright green rayon kerchief, yellow shoes, a striking orange or strong pink poncho folded over one shoulder, and a large whitened straw hat with a big spray of pink gladiolus or a cluster of geraniums. Worn with an air, the ensemble is impressive.

In Cherán a good many men have shirts bought in market or in Uruapan; a necktie; a pair or two of cotton trousers, perhaps made by a tailor in Uruapan; a woolen sack coat; and a felt hat. Such a costume normally would be worn on Sunday or on trips by bus to Uruapan or some other town. Very rare, though, are individuals with a complete wool suit. Sweaters are fairly common for lounging about home or on the streets.

The dress of male children is similar to that

291 of adults as soon as they have learned to walk and have established habits of toilet control. However, it is said that small boys formerly wore only a shirt; *calzones* for the young became common with the advent of the highway. Young boys, including even infants in arms, have hats, but until the age of 10 or 12 these are cheap woven straw hats costing 15 to 25 centavos rather than the more expensive sewn braid hats worn by men. The acquisition of [885] an adult hat and a poncho is the principal recognition of adulthood.

302 Today both men and boys wear the hair short, cut either at home or by a barber. Only 178 one boy in Cherán was observed with long hair; his mother was not a native. Still remem- [856] bered, however, is the belief that to use scissors or a knife to cut hair will retard small children in learning to speak. Consequently, long hair was formerly common among small children. Although no memory persists in Cherán of long hair worn by men, in other villages it is asserted long hair was worn until a generation ago. Elderly Capacuaro informants insisted they had seen long hair worn by men in San Lorenzo, while an old man in Chilchota, now a Mestizo town, claimed his grandfather wore long hair as did many others of similar age.

Women's dress.—Probably the majority of 291 women in Cherán wear cotton print dresses for everyday wear. However, only a few wear the styles found among Mestizo women, that is, a fairly short one-piece, rather simply cut dress of garish cotton print cloth which might be duplicated among cheap cotton house dresses in the United States. Much more common is a garment of archaic cut and usually with smaller, less colorful figures in the material. This garment is usually longer and has a definite skirt, pleated at the waistband, and a blouse, although usually the two are combined into a single garment. Flounces or ruffles are not infrequent on the skirt and the back of the waist. This garment, in some of its forms, is not essentially different from that worn by Mixe women, as well as women of other Indian groups, and probably dates back to at least the seventeenth century.

Virtually every woman in town also has a traditional Tarascan dress. This is usually worn for any formal occasion, even though only

[Text continues on page 40 b]

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
Sierra Tarascans

[p. 40a]

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FIGURE 8.—Women's dress. See text for description. The petticoat is made more visible than usual in order to indicate the embroidered edging. The apron commonly reaches the bottom of the skirt. The rebozo would normally be on the head or about the shoulders, but is shown on the arm to permit a view of details of the blouse, hairdress, etc.

291 for visiting or receiving guests, while a great many conservative women wear it constantly. In the latter case, if they can afford it, women have two costumes, an old one for everyday, a newer one for special occasions.

The complete Tarascan woman's dress consists of petticoat, skirt, blouse, apron, *rebozo* or shawl, and a number of woven belts (fig. 8). The greatest variation is in the blouse. This may be of cheap *manta* or even discarded flour sacking, in which case it merely has an opening for the head, short sleeves, 4 to 6 inches in length, and is unsewn down the sides. The [853] open-sided blouse is often worn by nursing mothers, even though the materials are of better quality. No matter how cheap the materials, however, some design in cross-stitching is usually found about the neck opening.

Finer blouses may be of good cotton, rayon, or even silk, although cotton is the most common. The short sleeves may have a drawstring at the end to tie them closely about the arm. This gives a puffed sleeve appearance, although there is no fitting. More commonly, except in garments made for tourists, the lower end of the sleeve is finished with a crocheted band about 1 inch wide in a contrasting color. Often the lower seam of the sleeve is not carried to the body of the garment. The side seam of the latter is also often incomplete for about 2 inches below the sleeve. The opening left compensates to some extent for the lack of fitting. The neck opening is bound either by solid cross-stitching or a crocheted band similar to that on the sleeve. An extensive cross-stitched design usually gives the effect of a yoke, although front and back of the blouse are a single piece. The neck opening is tied together with two pieces of cord, a piece sewn to each side. Garments for sale may have a drawstring about the neck opening, which then is not extended down the front of the garment.

[184] Cherán women's blouses are usually plainer than those worn in other villages. The decoration is usually a dull yellowish brown and is applied with restraint. No study of the designs was attempted, as it is hoped a general study of the Tarascan textile and garment industry will be made.

The petticoat is of white cotton cloth or *manta*. It reaches from the waist nearly to the

291 ground, and the lower edge is decorated with a band nearly 2 inches wide of cross-stitched designs in blue, strong pink, or red. These designs are made in Nahuatzen on long strips of *manta* and are purchased and sewn on the lower edge of the petticoat. The garment itself is tubular with a circumference of at least 6 yards. The top edge is folded back a foot or more, giving a double thickness of cloth about the waist. It is worn flat across the front and then skillfully gathered in knife pleats across the back, forming almost a ridge of material across the back. The pleats are not sewn but are laid in place each time the petticoat is donned. The top of the petticoat comes at least 6 inches above the waist. A woven belt of wool, usually in brilliant colors, about 2 inches wide and 2 or more yards long, is then placed very tightly about the waist to support the petticoat. Only training from childhood makes it possible to endure the tightness of the belt constantly.

If Tarascan dress is worn constantly, women frequently wear the petticoat without the skirt and apron while working. This is true even when running errands on the street. Any formal occasion, however, is thought to require the outer skirt and apron.

[438] The outer skirt is of very dark-blue or black wool cloth, either of commercial origin, or handloomed materials from Paracho or Nahuatzen. Two widths of the latter are required. The skirt is tubular also, and the circumference should equal or exceed that of the petticoat, the limit being the purse of the family and the fortitude of the woman. Skirts over 30 yards in circumference are known; a 15-yard circumference is probably about the minimum for a really stylish garment. The top is folded in, and the surplus material is gathered, as in the petticoat, in knife pleats across the back. The top of the skirt is well above the waist and is held in place by several narrow woven belts of bright colors and designs. Despite their elaborate designs, these belts are wrapped one on top of the other. Although one would suffice, ideally one belt is superimposed on another until they reach a thickness of as much as 2 inches (pls. 1, upper and lower right; 2, upper right and left).

The pleats of the skirt must be prepared more carefully than those of the petticoat.

296 When the skirt is washed, two women fold in the pleats while the material is still damp. It is then laid flat to dry or clamped between two or three pairs of sticks which project beyond the sides of the skirt and are tied together. The same device is often used when the skirt is not being worn.

291 [854] When both skirt and petticoat are worn, a ridge of cloth extends across the middle of the back large enough for a small child to sit on, held by his mother's shawl. The thickness of cloth is also folded under when a woman sits on the ground, creating a seat quite as high as the low stools or chairs used by men. When walking, the skirt barely clears the ground and only glimpses may be caught of the colored band of the petticoat. In rainy weather or on muddy roads the skirt becomes wet and muddy. In the Lake Pátzcuaro region, not only is the skirt worn a little shorter, but it is often hitched up nearly to the knees by using one of the many belts to loop up part of the cloth at the back into a bustle-shaped bundle. In the same area, skirts are often of red plaid materials and the upper part is made of lighter materials, making the thickness of the folds at the waist much less.

The *rebozo*, or shawl, is an inseparable part of the costume. The everyday *rebozo*, and the only one owned by poor women, is a hand-loomed cotton fabric from Paracho or Nahuatzen. The color is dark blue with fine light-blue or white longitudinal stripes. The color is from indigo dye. A tasseled fringe some 4 inches in length finishes the ends.

292 [438] [435] For special occasions, women who can afford them wear a much finer gray or blue cotton *rebozo* from Tangancicuaro. Such *rebozos* may cost from 10 to 60 pesos or more, and the finer specimens can be drawn through a finger ring. An elaborate netted fringe 8 or 10 inches long is waxed to make it stiff. Some fine *rebozos* have a thin stripe, but the main effect is of a pepper-and-salt mixture.

291 [432] The *rebozo* is sometimes worn over the head as a protection against rain, sunshine, or cold, or to hide the face partly if the wearer is embarrassed. At such times a fold may be drawn across the lower part of the face and caught in the teeth. Much of the time, however, the *rebozo* is worn as a shawl. Children or small objects are slung on the back in a fold of the *rebozo*. (pl. 2, upper right and left.)

291 of the *rebozo* (pl. 2, upper right and left). The bare arms are also usually covered by the *rebozo*. The ends may be used to lift hot objects or as a handkerchief. The *rebozo* is worn with cotton dresses as well as with the traditional costume.

Women usually go barefooted on all occasions. Today some wear shoes, but no woman was even seen to wear *guaraches*. Occasionally women may wear a man's straw hat over the *rebozo* when traveling in hot sun. Usually, though, a leafly branch is plucked and held to shade the head.

302 Women dress one another's hair. The hair is carefully combed and brushed, frequently with brushes from urban sources or with brushes of *raiz de paja*. Oil or lemon juice is often rubbed on the hair to impart a sheen and preserve the hairdress for 2 or 3 days. The hair is parted in the middle and then carefully braided in two braids. Young women and some older women braid in pieces of bright-colored yarn or narrow ribbons. Small girls usually have yarn or ribbon only in one braid. Very old women sometimes do not comb the hair, letting it hang in a tangled mass, possibly because they have no relatives or friends to do this. A band or cord may, in this case, be tied around the head to keep the hair out of the face. In Mestizoized Chilchota, women still do not comb their own hair but do it for each other.[12]

291 854 Girls frequently are put in the traditional costume before they can walk. Usually a portion of a worn-out skirt or *serape* is bound on the infant with a belt. When the child can walk, a miniature blouse and petticoat are provided, and usually a portion of a skirt, even though ragged. Thus, even from infancy, the [856] girl is tightly bound about the waist and at an older age is able to stand the tight belt necessary to support the heavy petticoat and skirt (pl. 2, lower right and left).

301 Both women and girls wear necklaces of tubular red glass beads called *corales* (corals). Three or four to several dozen strings are worn. The strings go only part way around the neck, being attached to two ribbons which are tied behind the neck. Earrings are also worn.

[12] In Sopoco in La Cañada, women dress each other's hair after the weekly bath. The hair is "fixed" with lemon juice and the juice of an unidentified herb.

Some children walk
868 as early as 8 months, but most later, and some
145 not until 2 years.

It is said that children begin to speak between the ages of 18 and 24 months. The parents pronounce words for the child, encouraging it to repeat them. The first words are said to be papá, mamá, ueksínga ("I want"), and auáka ("eat").

The teeth normally appear about the time tortillas are first fed, that is at about 8 months.

863 Toilet training is not rigorous and little is done until the child is able to walk. Up to this
854 time the infant is usually kept in a diaperlike piece of cloth which is changed when soiled. A shirtlike garment and, at an early age, a small straw hat are the usual clothing. Occasionally children learn toilet control before they walk. Probably this is due to training by the mother, but informants were unaware of any efforts in this direction. Even when the infant walks, training is evidently indirect. If the child persists in urinating, after a time the mother cuts down its liquid intake and refuses to change it immediately when its garments are wet. Small children evacuate the bowels normally once in the day and once at night if they have learned some control; when a little larger, they evacuate once a day. The only control recognized by informants was through fixed feeding schedules. Undoubtedly there is more than this, but there were few opportunities of observation and much of the control apparently was so commonplace that informants (who had to be mainly men) were unaware of it. It was felt, however, that in the occasional cases where a child had not learned control at the proper age it was because of carelessness on the part of the mother. In
[155] general, however, there seems little stress or emotional overtones about the training problem.

854 As soon as children begin to walk, they are dressed in miniature replicas of adult garments.
● 291 In all cases observed, imitations of the traditional garb were worn, Little girls wore a tiny *rollo*, while boys wore cotton trousers and
854 shirt. At the age of 2 or 3 the ears of little girls are pierced by their mothers, using a
304 needle. A bit of straw is used to keep the openings clear until earrings are provided, which is usually done very soon afterward. The operation is purely for beauty and is not

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p. 1734] Sierra Tarascans
La Cañada

553 the child of the latter being known as Pablo Juan or Luisa Juan, etc.

CHILDHOOD

854 Small children are usually clothed today.
[291] Occasionally a small boy is seen wearing nothing but a shirt, but this is uncommon, while girls able to walk always have a blouse and a skirt. In early childhood there is a good deal of affection between parents and children. Adults of both sexes play with the children and carry them about a great deal. Small children are kissed by both parents. Fear of strangers is absent. While opportunities for observation were limited, on several occasions when I had opportunity to be with children while talking with parents, they responded immediately to any caress on my part, often promptly climbing into my lap, or seizing hold of my clothing if I were standing. At this age there is evidently little correction. Some children cry and whimper a good deal and are reproved for it or told to hush, but nothing is done if the child continues.

As the child grows a little older, it evidently goes through a somewhat trying period of readjustment. This probably coincides with the coming of another child and also with the increasing care of the child by older brothers and sisters. At this period some rough treatment is given by the parents. Several times children were seen to stumble and fall on the street. When the child began to cry, the father either smacked it on the rump or kicked it along, gently it is true.

854 A boy about 4 was observed in a temper
152 tantrum on the Cherán plaza. The tantrum began when the mother took a large piece of sugarcane held by the child, broke it, prepared the smaller piece, and gave it to the child. The child began to scream and weep, demanding the larger piece back. The mother laughed good-naturedly and told him to come along. He refused, and finally the mother gave the boy a gentle tap on the rump with her piece of sugarcane. The child screamed and beat at the mother with his cane. She continued to laugh, made some comments to others passing by and gradually got the child moved along, but he continued screaming as long as he was within earshot. In this case the mother showed more

[p. 194a]

592 Table
3 chairs (usually small low style)
352 Machete
415 ½ dozen spoons
2 table forks (rare)
1 table knife (rare)
1 can opener (rare)

Objects found in a lot:

412 Pear picker (if there is fruit on the lot)
592 Hollowed logs for water and feeding pigs
Smooth rock and wooden paddle for washing clothes
Wooden pitchfork
Wooden hook
Carrying crate with tumpline (occasional)
Frame for carrying water *ollas* on donkeyback (occasional)
Clay oven with shovel and broom (occasional)
Hoe

In addition to these items there are the tools of work to be acquired. A farmer needs a plow, yoke, goad, oxen, carrying nets, weeding machete, and perhaps other items. A forest worker needs an ax, a hafted blade for splitting shakes, a wooden mallet, oak wedges, a 2-man crosscut saw about 8 feet long, and an oil can (to oil the saw). A mason will need a trowel, hammer, sledge hammer, and string for guide and plumb lines. A traveling merchant will need burros, pack saddles, and halters.

●291 Clothing must also be secured. The man will own *huaraches*, or sandals, two or three pairs of *calzones*, or cotton trousers, often a pair of overalls, a pair of shoes, shirts, knitted cotton undershirts, a blanket or poncho, belt, straw hat, straw or rubber raincoat, a rubber cover for the hat, and a Catholic amulet. In addition, many will own a jacket or coat and pair of trousers of "citified" style to wear when going to Uruapan.

The wife will need a skirt, petticoat, blouse, sashes, jacket, shawl or *rebozo*, bead ornaments, and shoes for special occasions. For working about the house she may have a few cheap cotton dresses of Mestizo style.

As children arrive, clothing must also be provided. Boys usually own *calzones* or cotton trousers with a strap fastening, straw hat, small blanket, shirt, sandals, and perhaps an amulet. Girls will have skirt, petticoat, blouse, jacket, sashes, *rebozo*, and sometimes shoes.

Not everyone will have the above things, but some will have more. The lists given are

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p.1946] Sierra Tarascans

291 based on actual inventories of a few middle-class homes and persons.

343 In addition to a house and kitchen, which constitute the Cherán minimum of decent housing, there are also many other structures to be built, mostly by the man himself. If he has burros or cattle, he will have a shed used as a stable when the animals are kept at the house. A pigpen is usually built of small poles, often with a shake roof over all or part of it and an opening to the street. Additional storage space for fodder or straw is often provided, usually a pole construction roofed with shakes. The lot needs to be fenced with poles and the street side preferably should have a wall of stone or stone topped with adobe bricks. A substantial gate with a sheltering roof is regarded as a virtual necessity.

593 Most of the family life goes on in the kitchen.
342 Cooking, eating, and sleeping all take place in the one structure. In fine weather, people may sit outside or sit on the porch of the house. Guests may sleep in the house, and when a son marries he and his bride will occupy the house for a year or more. Much of the business of living takes place in the lot, in the fields and mountains, and in the streets of the town.

593 When children come, the acquisitive activities
556 of the family become even more important.
581 Now, not only is there a desire to secure the minimum of housing, food, and clothing, as well as the property to make these things possible, but there is the urge to obtain resources with which to start the children out in life. Efforts are made to obtain additional fields and to buy lots so that when the children marry they can immediately have their own home and their own means of subsistence in what Cherán residents regard as the most satisfactory way, that is, by possessing sufficient farm lands.

593 As solid citizens the family members will
556 also have additional responsibilities. At least one out of four families will hold a *mayordomía*
554 at some time. The father will also serve as *comisionado* for various fiestas, perform some community labor, and serve on the night watch. He may also take some position in the church organization or occupy some office in the municipal government. If he can read and write he almost certainly will at some time be chosen for an office.

517 drinking *charanda*, but only men get drunk out-
[273] side the fiestas and weddings.

Music is liked by both sexes. All ages will
517 gather to hear a phonograph, regardless of
533 what it plays. Boys gather to play the harmonica and sing, often dancing the *jarabe tapatío*. Older men often play instruments and will gather together in their spare time simply to play for the fun of it. Women never play instruments, although they may sing.

517 Fireworks, magicians, and ventriloquists will always draw crowds at fiestas. Several years before the study some of the "progressive" families had social dances in their houses, with ballroom dancing. The leaders were a group of sisters who had lived outside the town. They later married and left the town, and the practice ceased.

[571] Women visit and talk together a good deal. Much of the embroidery and crocheting done is for amusement as well as for sale.

Some men like gambling for small sums.
517 Gambling devices at fiestas are always well
525 patronized. A few years ago card games, especially poker, were introduced by men who had been in the United States. Games are played at the billiard parlors, mostly by younger
517 men. The billiard games are also patronized
[276] primarily by the young men. Perhaps 4 or 5 men in town smoke marihuana, growing it in their lots. Cigarettes are the common smoke of the majority; most adult males, and many adult women, smoke. Cheap "tailor-made" cigarettes are smoked, usually a brand known as Tigres.

● 291 Tastes are fixed even in some matters of dress. Men in Cherán all wear dark serapes and blue sashes. The bright rose and blue serapes of Capacuaro are never seen, nor are the red or white sashes of other towns. Some say the dark colors are faster, others say the bright colors are only for boys, and a few say that the dark colors were more "civilized." As Miguel O. de Mendizabal pointed out in conversation, the first mark of urban influence in Mexico is usually the disappearance of the brighter serapes.

Women have similar habits, although perhaps they are more traditional. Of the several belts worn by women in the traditional costume,

291 unmarried girls put the brightest outside; married women wear the darkest outside.

521 517 Undoubtedly the greatest amusement in Cherán is simply talking. Both men and women gather in their spare time and talk by the hour. Most of the talk is gossip. Who has recently done what, the price of corn, the condition of the crops, the change in the weather, forthcoming events, the problems of the church, the progress of the war, what one would do if the Germans came to Cherán—all the everyday things of life and a great deal of speculation about the unknown form subjects of conversation. The North American members of the staff found two questions most common in 1940 and 1941—what were the chances of getting work if one went to the United States, especially since the rearmament program, and what did we think of the progress of the war. Particularly on the subject of the war and its economic repercussions for Cherán did men seem surprisingly well-informed, considering the few who read and the scarcity of newspapers.

538 With all the talk that goes on in Cherán for amusement's sake, one would expect to find an important repertory of tales. This is not the case. No doubt one could collect a body of tales if one cultivated the older people assiduously. The tales that were found were few, and the majority of them circled about hidden treasure. In addition, there were a few dealing with supernatural happenings and some fragments about the founding of Cherán. Even these prosaic stories had to be sought for diligently and were told badly and in obviously incomplete form. Most persons questioned could not recall any specific occasion on which tales had been told, nor did they know any stories themselves. Story telling is not a significant part of the culture of Cherán.

OLD AGE

887 886 The transition from adult to old age is not a clear one in Cherán. In general, parents whose children are all grown up, married, and moved away from home are not necessarily "old" by Cherán standards. At least one individual apparently over 80 years old was encountered who still did his own farm work, was completely self-supporting, and an inde-

1: Beals E-5 (1940-1941) 1946

NU34 Tarasco NU34
Sierra Tarascans

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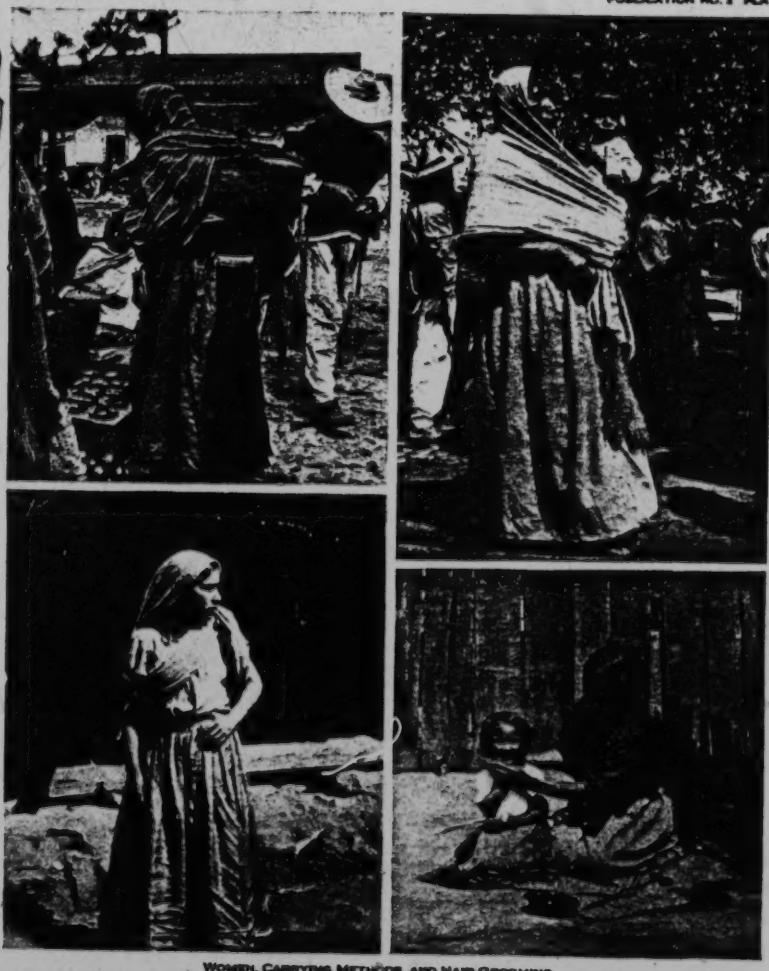

WOMEN, CARRYING METHODS, AND HAIR GROOMING.

Upper (left): Woman bargaining for tomatoes, showing typical method of carrying burdens on the back, i. e., by a sling of sacking which supports a basket and passes around the shoulders and across the chest. Her rollo is clearly visible. The man in the short poncho is probably a Mestizo attending the fiesta. *Upper (right):* Woman using *rebozo* in carrying a child. Musicians in background. *Lower (left):* Unmarried young woman of San Lorenzo with rayon apron and light *rebozo* for a fiesta. *Lower (right):* Mother combs her daughter's hair and anoints it with oil or lemon juice (in bowl) to give it a sheen.

[End Plate 2]

1: Beals E-5 (1940-1941) 1946

NU34 Tarasco NU34
Sierra Tarascans

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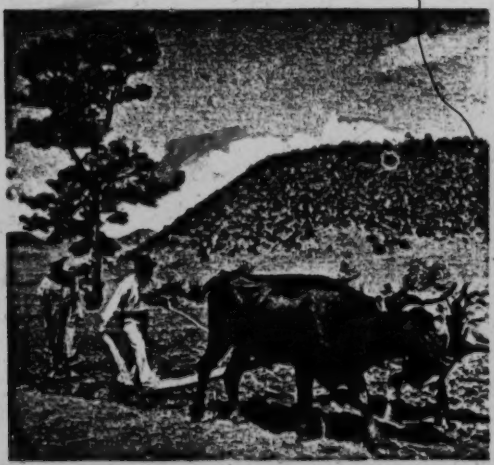

PLOWING. DITCHES TO PROTECT FIELDS. LOG HEWING. AND CHERÁN PLAZA DURING FIESTA.

Upper (left): Plowing on the plain. Augustín, at the plow, wears felt hat, shirt, trousers, belt, and shoes; workman at left, less acculturated, wears straw hat, sandals, and mechanic's overalls. *Upper (right):* Squaring a log with an ax before sawing it into planks. *Lower (left):* A hill-slope field, with new ditch (center) and overgrown bank surmounted with thorny brush (foreground) to protect it from animals. Agaves are planted on right of ditch. *Lower (right):* Portion of Cherán plaza during the fiesta of the patron saint.

[End Plate 4]

3: Beals, Carrasco & McCorkle E-5 (1940-1942)1944 NU34 Tarasco NU34
Sierra Tarascans

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Left: A well-built stone structure in Paracho with the wide eaves characteristic of Central Michoacán. *Right:* Scene in a house-roofing fiesta in Cherán. The house owner is in the foreground bedecked with strings of bread and flowers; the relatives are in the background.

[End plate 8]

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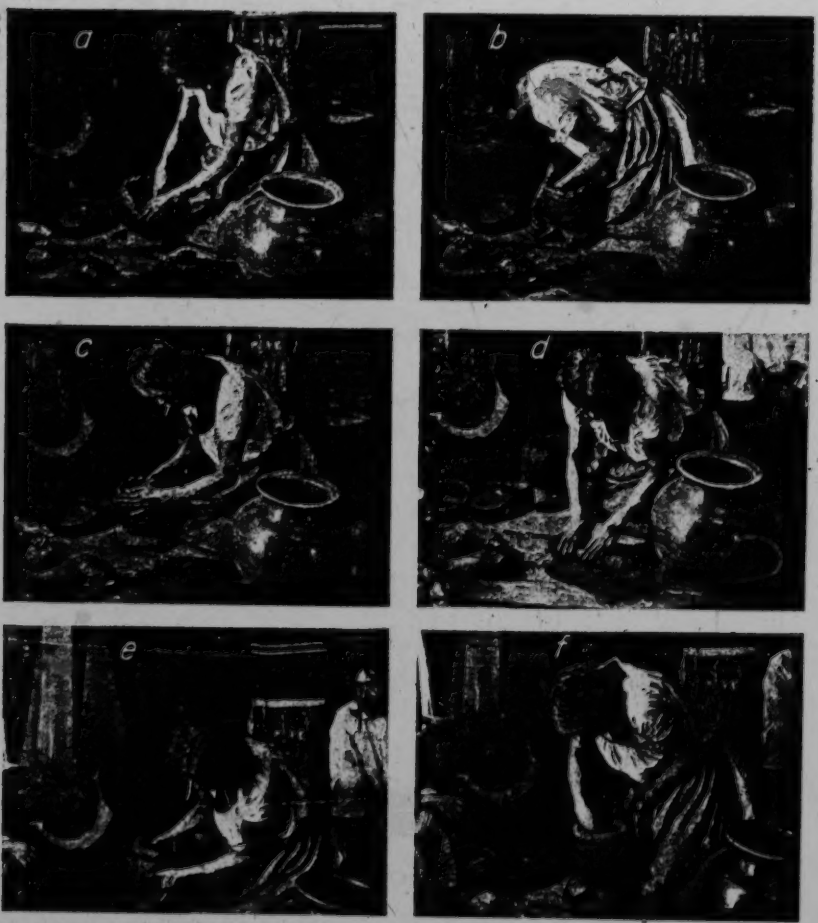

PLATE 9.—Cuanajo: Pottery making at Cuanajo. a, Vessel being started from a single chunk of clay. The vessel is worked on top of the mouth of a broken olla. b, and c, Bottom portion of vessel being shaped. d, Piece of clay being rolled out on board. e and f, Sides of vessel are built up by adding pieces of rolled clay.

[End plate-9]

11: Boyd H-4, 5 (1953) 1958
[End Plate 2]
NU34 Tarasco NU34

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Plate II. Tarascan Houses and Mode of Travel

[196] *Upper*, Tarascan homes, wooden fences are a recent innovation.
[403] *Lower*, Tarascans returning to mountains after selling firewood in
[438] Morelia.

11: Boyd H-4, 5 (1953) 1958
NU34 Tarasco NU34

[End Plate 3]

Plate III. Views in Morelia

Upper, Ignacio Peña, narrator of the myth of creation, in front of author's apartment.

Lower, Spanish aqueduct built to bring water from mountains to city.

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